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Editorial Notes

You can be a hero only in the strife.

Take time to be holy and you will have more time for other things.

Paul and Silas sang songs in the prison. That is, their bodies were in prison, that which sang was not in prison. Imprisoned souls never sing.

Christ not only came to the unsuccessful fishermen at Galilee, but helped them. He became their partner. His sympathy, his experience, his advice, were put at their disposal.

Altruism is a good word and should be in more common use. It is Christianity in its highest expression towards the world, and in its richest appreciation of the "inasmuch" doctrine of Christ.

Our friend, Rev. J. Benjamin Lawrence, recently of New Orleans, is making a good paper of "The Baptist Chronicle," of which he took charge lately, at Alexandria, La. We congratulate him and wish him continued success.

In most churches one will hear every Sunday an earnest prayer for "our missionaries in foreign fields." It is well to have such a petition. But how often do we hear a prayer for "our missionaries at home"? It is no wonder that the congregation thinks little of the home mission work when the pulpit gives it the go-by.

A good woman the other day, apologizing for her husband, said he was a good man and though he made no pretence did not do a great things many professing Christians did. She might have said also that he did a good many things many professing Christians would not do. Judging by human standards clips the wings of many a soul.

"The Associate Reformed Presbyterian" rightly says, "When a man feels that he is on the wrong side of a moral question but is unwilling to change, he begins to shout 'hypocrite' at those on the other side."

"During the meeting sixty made profession of faith in Christ. Thirty joined the church." Figures like these are often reported. They declare that something is wrong. Have the "fishers of men" holes in their nets; or are so many professions false or unmeaning?

The Gospel of Christ is the gospel of good cheer as well as of good news. It speaks peace to the troubled soul, a peace such as the world can neither give nor take away. It holds out a hope which anchors the soul to a certainty of the future. It brings confidence, gladness, joy, and heaps them upon the peace which it justifies, so that the believer may sing in the face of adversity, sorrow, or death.

A Baptist writer, following the discussion to which our recent short editorial on the subject of "A Biblically Organized Church" gave rise, has fallen into the fatal error, forced to it logically by his contention, of a double authority in religion, the Word and the Church. Why not admit reason and tradition as well? The grounds for the acceptance of these as co-ordinate sources of authority are equally good with these upon which the idea is based that the visible church is co-ordinate with the Word of God as authority.

How infrequently prayers are heard in the churches for those who are burdened with the cares of house and home! We pray for those who are in business. We ask God to bless and help and prosper them. Why not ask his aid in behalf of those engaged in domestic duties and upon whose faithfulness and success the whole family depends for comfort quite as much as upon the father, the bread-winner? The toiling housewives rarely receive that recognition and sympathy which they deserve.

In a summary by Dr. James I. Vance, published in the "Christian Intelligencer," we find these figures: "Seventeen years ago a man in Chicago bequeathed \$50,000 to the American Sunday School Union, stipulating that only the interest was to be used in missionary work. During eleven years, in which the union has used the income from this fund, it has started 819 Sunday schools, with 3,086 teachers and 29,784 scholars; 97,559 visits have been paid to the homes of the people; 8,577 meetings have been held; 6,149 Bibles and Testaments and \$6,693 worth of religious literature distributed; 3,676 persons have professed conversion and 61 churches have been organized."